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*Annals of Scottish Episcopacy. By the Rev. JOHN SKINNER, A. M. of Forfar.*

(Continued from page 167.)

IN farther submitting to the reader's notice the interesting progress of the Bill of Relief to "Pastors, Ministers, and Lay Persons of the Episcopal Communion in Scotland," it would be presumption in the author of these pages, when in possession of a regular journal of the whole procedure in his venerable father's handwriting, (and which, in proof of its authenticity, Bishop Skinner has ordered his executor to place among the archives of the Church,) to seek for more satisfactory documents, or to attempt the use of more perspicuous language than the Bishop's own.

That some slight abridgment will be had recourse to, the reader must be fully aware, otherwise this work would swell out far beyond the limits prescribed to it; but as all facts and circumstances which may, in the judgment of the Annalist of Scottish Episcopacy, seem interesting to his readers, will fall to be stated in, as nearly as possible, the words of Bishop Skinner's own manuscripts, for abridgment only does the compiler of these Annals hold himself responsible.

"We left Edinburgh on the 20th of April, and arriving in London on the 24th, addressed a card to the Lord Advocate of Scotland, informing his Lordship, in compliance with Mr. Dundas, the treasurer of the navy's instructions, of the purpose of our journey to London, and expressing our anxiety to have the honour of waiting upon him as soon as convenient. Our request was very speedily granted; and, after entering on business, his Lordship interrogated us, 'Whether the Established Church of

Scotland was disposed, as far as we had heard, to make any opposition to our relief?' To this our answer being that, 'as far as we had access to know, we had no apprehension of hostility from that quarter,' his Lordship said, 'he believed it to be very true, and hoped there would be none from any quarter.\*' The interview at this time concluded with his Lordship's promising, when we had consulted the English Bishops, that he would lay a state of our case before the Lord Chancellor. Having learned that a plan was in agitation for authorizing, by a clause in our Bill, some English or Irish Bishop to perform Episcopal offices in Scotland, a scheme for the support of schism and division, which we were sensible must have originated in Scotland, and been recommended to the attention of the English Church by very unfair and ill-founded representations, we resolved to write to the Archbishop of Canterbury, and to give his Grace a fair and candid account of these points, which we had most reason to fear had been thus misrepresented. Lest, however, our letter should not have been couched in proper Archiepiscopal form, as my worthy friend, the Vicar of Epsom, was to introduce us to two of the soundest Churchmen of whom England has to

\* So far, in fact, from opposing, it will be seen in the sequel that the leading men of the Established Church in Scotland were most anxious for the success of their Episcopalian Brethren's application. In proof of this, Mrs. Skinner informs the Bishop by letter, dated Aberdeen, May 30, 1789, that, in his thanksgiving Sermon for the king's recovery, Principal Campbell mentioned the application to Government for repeal of the penal statutes, and said that his Majesty's countenance to that measure would add to the many good things he had done in the course of his reign.

boast, the Rev. William Jones of Nayland, and William Stevens, Esq. treasurer to Queen Anne's Bounty, we were anxious to have their approbation of the letter, previous to its being forwarded to Lambeth. The letter having been approved by those warm and zealous friends, was transmitted to his Grace accordingly."

#### LETTER XI.

THE SCOTTISH BISHOPS IN LONDON TO  
HIS GRACE THE ARCHBISHOP OF CANTERBURY.

"May it please your Grace,

*"London, May 1, 1789.*

"We had the honour of addressing your Grace about a year ago from Aberdeen, in Scotland, when we formed the resolution of testifying, in a legal manner, our attachment to his Majesty's person and government. And we are now come to England to solicit a repeal of those penal statutes under which the Church in which we preside has so long suffered.

"With this view, it was our intention to submit our case to your Grace, to the Archbishop of York, and the other Right Rev. Prelates of the Church of England; but having brought a letter from a friend in Scotland to the Lord Bishop of Worcester, his Lordship has kindly hinted to us the propriety of giving your Grace a full explanation of our business, as the best means of communicating it to the other Bishops. This, we hope, will plead our apology with his Grace of York and their Lordships for not immediately addressing ourselves to them.

"Our case, your Grace will readily perceive, is very different from that both of the English Dissenters and of the Scottish Roman Catholics, with which some attempt to compare it.

"They are both restrained on account of their religious Creed, which continues the same; whereas the restraints laid upon the Episcopal Church in Scotland were judged necessary only for crushing the political disaffection ascribed to the Clergy and Lay Members of that Church, which political disaffection is now entirely done away.

"Wherefore may we humbly hope to enjoy, in common with his Majesty's other loyal subjects, the benefits of his mild and equitable government, especially as we ask no more than to be put on an equal footing, in the article of toleration, with the other Protestant Dissenters from the Scottish establishment.

"Such, indeed, is our confidence in his Majesty's goodness, and in the justice of his Parliament, that we are fully persuaded our request will not be refused, particularly if we shall be so happy as to obtain your Grace's powerful support, with that of the Archbishop of York, and the other Bishops of the Church of England, to whom, we have no doubt, your Grace will do us the honour of recommending our cause.

"We have only further to add, that having, since we came to England, joined in the public devotions of the English Church, we hereby declare ourselves to be in full communion with that Church. The Book of Common Prayer, we believe, in our hearts, to be the best composed liturgy in the world. The Morning and Evening Service, as read in that Book, we constantly make use of, and the offices of Matrimony, Baptism, Confirmation, &c. as occasion offers; and though we generally use the Scottish Communion Office, nearly as authorized by Charles I. and inserted in the Book of Common Prayer for the Church of Scotland, yet, so far are we from making this usage a condition of communion, that our own Clergy have a discretionary power to use which of the two offices they please, and some of them do actually make use of the English Office.

"Having reason to believe that our practice in these matters has been misrepresented, we have deemed it necessary to trouble your Grace with this short account of it, which, when honoured with a personal interview, we shall, with your Grace's permission, enlarge, in a manner, we flatter ourselves, to your Grace's satisfaction.

"Our business is evidently of the greatest importance to the support of



Episcopacy in Scotland, and thereby to the interest of that which we hold to be true religion; which interests, we are confident, are so dear to your Grace, that we have the best ground to hope for your protection on this occasion.

"We shall be happy to know when we may have the honour of waiting on your Grace. And we are, with the most profound respect and esteem," &c.

"A few days after the receipt of this letter, we had a message from the Archbishop, desiring to see us. We went to Lambeth accordingly, at the hour appointed, and were received with every mark of respect, his Grace apologizing to us for not answering our letter of last year, as well as for now sending us a verbal invitation by Mr. Jones. His inquiries after our situation, were, as might be expected, very particular; to all of which we returned such plain and candid answers, as seemed to give the satisfaction wished for. 'The pressure of ecclesiastical business,' however, he told us, was at that time so great, and the intended motion in favour of the English Dissenters so completely engrossed the attention of the Episcopal Bench, that, until it was discussed, they could not take our business into their consideration; but as soon as that matter was disposed of, the Bishops would meet for the purpose of considering our case, and 'he should then desire the honour of seeing us again.'

"In the meanwhile, the Bishop of St. David's, Dr. Horsley, having been waited on by myself and colleagues, entered on the discussion of our claims with all his characteristic keenness, taking notes of our answers to all his inquiries, and happy to find that we differed from the Church of England in no essential point of doctrine or discipline; for 'whatever,' said he, 'might have been your religious tenets, as your political disaffection is removed, I think you entitled to toleration, as far as you ask it. But perhaps it may facilitate your business to let it be known, as I am now competent to do, that you

do not essentially differ from our Church.'

"The Earls of Braedalbane and Fife, the Lords Stormont, Kinnaird, &c. &c. did us the honour to call for us and proffer us their services, as soon as we had drawn up a memorial of our case, which they could put into the hands of their respective friends, in and out of administration. The Bishop of Norwich, Dr. Bagot, received us with a great deal of mild civility. He had the Ecclesiastical History of Scotland, lately published, on his table, and immediately turned to the passages which referred to our situation. He talked very properly of the reasonableness of our request, but was of opinion, that the state of the qualified Clergy of the Episcopal Communion in Scotland was to be considered. 'It was proper,' he said, 'to hear what might be urged in their behalf; for which purpose time and serious consideration would be required, such as might prevent our business being brought to an issue this session. At any rate, he was sure that the Bishops of England would do nothing with a view either to oppress us or to countenance division, if at all to be avoided; and much,' concluded he, 'will depend on the opinion of the Archbishop, who has been at great pains to inform himself of your situation and that of the English ordained Clergy in Scotland; of neither of which, till within these few years, the English Bishops hardly knew any thing.'

"Having again had a long discussion with the Lord Advocate for Scotland, he recommended us to lose no time in drawing out a state of our case, giving a historical detail of the statutes of which we complained, and the relief which we deemed necessary, in order that Mr. Pitt and the Lord Chancellor might be rightly informed. And, on our mentioning Mr. J. Allan Park, a worthy young Barrister, to whom we had been recommended, as a fit person to take charge of our matters, his Lordship cordially approved of our choice, and bid us desire Mr. Park to call on him for information, if he needed any, and to bring him,

(the Advocate,) a scroll of the paper before a clean copy was made out; and the sooner the better, as his Lordship must set out for Scotland in a week.

"After some little alterations in the scroll of the case drawn up by Mr. Park, the Lord Advocate and the Treasurer of the Navy, (who is well known to have acted as Minister for Scotland,) sanctioned the printing of it; the latter informing Bishop Skinner, that 'if the Archbishop did not send to him in the course of two or three days, he (Mr. Dundas) would write to his Grace, and desire an interview, as he knew Mr. Pitt would do nothing in matters Ecclesiastical without consulting the Archbishop.'"

*"Case of the Episcopal Clergy in Scotland, and of the Laity of their Communion."*

"It is a fact well known, that the Bishops of Scotland, who were deprived of their sees at the time of the revolution, continued to exercise their Episcopal functions, and to ordain ministers for supplying the vacant congregations of their persuasion; which was so far from giving offence to Government, that it was even deemed necessary to afford the Scottish Episcopal Clergy the aid of the law, to protect them in the exercise of divine worship, from any disturbance, to which they might be exposed, from the ignorance or misguided zeal of those who happened to entertain different opinions in religion.

"Accordingly, in the tenth of Queen Anne, an act passed, declaring it lawful for those of the Episcopal communion in Scotland, to meet and assemble, for the exercise of divine worship, to be performed after their own manner, by Pastors ordained by a Protestant Bishop, and who are not established Ministers of any church or parish, and to use in their congregations the Liturgy of the Church of England, if they think fit, without any let, hindrance, or disturbance from any person whatsoever.—The next section provides, that none shall presume to exercise the functions of a Pastor in the said Episcopal meetings,

except such as shall have received holy orders from the hands of a Protestant Bishop; and every person called upon to be a Pastor or Minister of any Episcopal congregation, before he takes upon him to officiate, shall register his letters of orders at the general or quarter sessions. The rest of the act is employed in stating the oaths to be taken by such Pastors or Ministers, in describing their powers, declaring it to be free and lawful for them, not only to pray and preach in the Episcopal congregations, but to administer the sacraments, and marry; and also requiring them to pray for the Queen and Royal Family, in express words.

"It is here worthy of observation, that at the time of passing this act, it was universally understood to mean, by the words 'Protestant Bishops,' the deprived Bishops and their successors; for it must be acknowledged as an historical fact, that almost every Minister who then took the benefit of the act of Queen Anne, had received his orders from no other than one of the deprived Bishops or their successors.

"Many of the Episcopal Clergy then living, who did not think themselves at liberty to comply with the terms, could not claim nor avail themselves of the full benefit of the statute: And as an attempt was made to disturb the government, soon after the accession of George the First, it was thought proper to lay further restraints on those who had not complied with the statute of Queen Anne.

"Accordingly it is enacted, that no person shall perform any part of divine service in any Episcopal Meeting-house, where nine persons or more shall be present, besides those of the household, or supply the place of Pastor in any Episcopal congregation, except such as shall pray for the King and Royal Family, in express words, and shall take the oaths to government, a certificate of his doing which he must obtain from the clerk of the court where such oaths are administered.

"In the subsequent reign, when a further attempt was made by the exiled family, it was conceived, whether



rightly or not it is now immaterial to inquire, that much of the disaffection to the government proceeded from the toleration allowed to those places of worship, the Pastors of which had not duly qualified themselves according to the act of Queen Anne. Very severe regulations were, therefore, thought necessary to be adopted, which it is the object of the present application to Parliament to repeal.—It was enacted, that the Sheriffs should return lists of all Episcopal assemblies, that the Pastors should produce certificates of their having qualified, and should pray for the King, &c. otherwise their Meeting-houses were to be shut up, and the proprietor to give security of 100*l.* not to let them again for the same uses: That unqualified Pastors officiating, should, for the first offence, be imprisoned for six months; for the second, be transported for life, and if they returned from transportation, should suffer imprisonment for life. The statute likewise inflicts the penalty of five pounds, or six months imprisonment, on every one attending such Meeting-house, and not giving information; and in the following section declares, that no letters of orders shall be deemed sufficient, or admitted to be registered, but such as have been given by some Bishop of the Church of England or Ireland, or if they are, such registration shall be void.—The act then proceeds to the disqualifications of those resorting to Episcopal unqualified meetings, by declaring, that any Peer who has been twice present at such place of worship, within one year preceding the election, shall be incapable of being elected, or of voting in the election of the Sixteen Peers: That any person so offending shall be incapable of being elected, or of voting in the election of a member of Parliament, a magistrate or counsellor for boroughs, or deacon of crafts, or collector or clerk of the land tax or supply; and also, that any person, Peer, or Commoner, holding any office, civil or military, shall *ipso facto* forfeit the same, and shall be incapable of holding any office, civil or military, for the space of one year.

“Such is the summary of those laws under which both Clergy and Laity of the Episcopal communion in Scotland at present labour. While suspicions prevailed against them, it was in vain to think of obtaining relief; and while attempts were making in behalf of the exiled family, it was out of their power to remove those suspicions. All they could do was to conduct themselves in such a quiet and inoffensive manner, as might convince government that there was no danger to be apprehended, and no necessity for putting those severe laws in execution. Even the terms in which the laws were conceived afforded reason to hope, that a time might come when they might safely be erased from the Statute-book. Causes of a civil nature alone produced these disabilities; but a continued oppression of those whose religious tenets and doctrines are, in the strictest sense, the doctrines and tenets of the Church of England, never could be intended. It is well known that instead of exciting and fomenting a spirit of disaffection, the Scottish Episcopal Clergy have invariably employed themselves in vindicating the fundamental truths of our holy faith, in recommending the great duties of the Christian life, and in enforcing those obligations and virtues which tend to the quiet, peace, and comfort of society; for the truth of which they can safely appeal, not only to the effects their labours have produced on the lives and conversations of those committed to their care, but also to those of the Established Church of Scotland, who have been daily witnesses of their conduct.

“The period is now happily arrived which has put an end to all political distinctions, and united, in the acknowledgment of a mild, gracious, and beloved Sovereign, all his subjects of every denomination. Those of the Scottish Episcopal Church have, for a considerable time past, offered up their public prayers in terms of the statute of Queen Anne, for the King by name, for the Queen, and for all the Royal Family; and this open and unfeigned proof of their loyalty his Majesty has

been pleased most graciously to accept. The restraints under which they at present labour are prejudicial to the interests of religion, by imposing peculiar hardships on a respectable body of men, both Clergy and Laity, by reducing them to a state of political insignificance, and preventing them from employing their talents in the support and service of a government to which they have given, and are ready to give all other marks of attachment.

"Whether the laws in question at the time they passed were political or not, it is, on the present occasion, unnecessary to inquire. It is enough that the cause for passing them is evidently removed. The mischief, whatever it was, now no longer continues, and, therefore, the necessity for providing against it ceases of course. It never can be the object of the Legislature, by a continuance of these disqualifying acts, when there are now no Episcopal meetings held contrary to the spirit and intention of the law, to prevent persons who are attached to government, and who are respectable both by their rank and fortune, from attending the worship of God in a way agreeable to their consciences, and conforable to the principles of the Church of England. His Majesty having graciously accepted of the late proof of their loyalty, it is hoped that every branch of the Legislature will view the subject in the same favourable light, and remove every odious mark of distinction, by putting all the Protestant Episcopal Dissenters from the Scottish establishment, in the article of toleration, on an equal footing. They are far from wishing to encroach on the rights of the establishment in either part of the united kingdom. All they presume to request is, the protection and indulgence granted to those of the Episcopal communion by the act of Queen Anne, and which, since the 19th of George II. have been restricted to the communion of those pastors who have their orders from an English or an Irish Bishop. This restriction being no longer necessary, they humbly pray that it may now give place to the original design of the

statute of Queen Anne, and that the Legislature will be pleased so to adjust the provisions of that act, particularly that part of the oaths which seem to have a retrospective view, to the circumstances of the Scottish Episcopal Clergy, that they may be able to enjoy the benefit of it, and, at the same time, to express their attachment to his Majesty's person and government in a sincere and conscientious manner."

(To be continued.)

### Letter to a young Lady at the Outset of a religious Life.

(From the Christian Guardian, for Dec. 1819.)

MY DEAR —,

PERHAPS there was a period of your life when you were disposed to join the giddy multitude, and treat with contempt the pleasures of a religious life. To you, there appeared so much restraint imposed by religion on every species of gaiety and mirth, that you conceived it impossible for those persons to be happy, who denied themselves any share in worldly amusements. I trust, that even your present limited experience enables you to detect the fallacy of such an opinion, and to avow with the Wise Man of old, that "wisdom's ways are pleasantness, and all her paths are peace."

The unerring word of God tells us that "the heart of man is deceitful above all things." And amongst the many deceptions under which mankind labour, it has often occurred to me as a very glaring one, that people of sound judgment in other things, should evince a complete weakness and inconsistency in what relates to their eternal interests. Sober reflection, independent of revelation, certainly teaches us that it is our duty to serve and obey that almighty Being to whom we owe our existence and our preservation. Yes, it ought ever to be the chief end of man to glorify God. This is the true means of obtaining happiness both in this life and in that which is to come. But, alas! how few seek for happiness in this way! They forget God, and all the just claims which he has to the



affections and obedience of his creatures. They pursue happiness as an object most desirable; but in following the vain and illusory phantoms of their own sinful imaginations, they fail in attaining it; nor will they believe that others are successful who adopt an opposite line of conduct.

But I am sure you now pity these self-deluded people. Does not common sense tell us, that as no child can enjoy inward peace and satisfaction, who estranges itself from its parents, and, from a constant spirit of disobedience and perverseness, incurs their displeasure; so no rational creature can expect substantial happiness, who lives in the habitual neglect of his heavenly Father—without reverence to his authority, or attention to his commands, or even a wish to do his will. But, on the other hand, "happy is that people whose God is the Lord." In the figurative, but beautiful language of the holy Psalmist, may we not say, "In thy favour is life, and thy loving-kindness is better than life?"

The pleasures which arise from devotedness to God, are of the purest kind of which our natures are susceptible. "The fear of God is the beginning of wisdom," and "in keeping of his commandments there is a great reward." This must be true, however much worldly people may laugh and sneer at the assertion. The soul of man is infinite in its capacity, and immortal in its destiny. The pursuits and pleasures of this sinful and transient state may employ and amuse their votaries for a while, but it is not in their nature to satisfy. All earthly enjoyments are not only imperfect, but uncertain; and how often do we see that those who have the largest share of what this world can bestow, are still discontented, and eagerly grasping at something more. It is alone in God that the soul can find rest. Man lost his happiness when he lost the favour of God; and nothing can restore this inestimable treasure but a restoration to the divine favour. It was sin which first entailed misery on the human race; and in proportion as we hate sin, and abstain from the

commission of it, we may expect to be freed from misery. O glorious truth! "that God is in Christ Jesus, reconciling a guilty world unto himself."

But men of the world are grossly mistaken as to the *nature* of those pleasures which true Christians enjoy; and because they see that religion does not exempt them from all the varied afflictions which are incident to humanity, they think there is no reality in it at all. The truth is, that, in addition to the other distresses of life, Christians are often subjected to much suffering, merely on account of their religion. But "spiritual things are spiritually discerned;" therefore, mankind, in their unregenerated state, are strangers to the peace-giving efficacy of genuine faith in Jesus Christ; they have never tasted of the consolations of the Gospel, nor have their hearts been animated with the hopes which it inspires.

The more strictly we adhere to the discharge of our duties towards God, the more shall we participate of that "joy which is unspeakable and full of glory." We feel happy in doing what conscience dictates to be right; we feel happy in our feeble attempts to serve the Lord with singleness of heart, although our short comings are still so great as even to render us unprofitable servants. We feel happy in holding intercourse with heaven; and it is in our most private meditations, and in our most secret devotions, that our thoughts are elevated to heavenly subjects, and that our affections are drawn out towards HIM whose claim is so powerful, and who condescends to favour us with his presence and blessing. Jesus Christ, before he left the world, comforted his disciples with many assurances of the union which subsists between God and his people; "and these things," said the blessed Saviour, "have I spoken unto you, that my joy might remain in you, and that your joy may be full." The man of the world shrinks from retirement; his own thoughts are often so troublesome that he hurries into company to drown them; he seeks for a forced happiness in the

vanities of fashionable amusements, or the sociality of gay companions, or the excesses of wanton mirth. But the Christian experiences that the hours devoted to secret meditation and communion with God, are the pleasantest and happiest of his life. Does not the sentiment so beautifully expressed by the poet accord with your own on this subject?

There, if thy Spirit touch my soul,  
And grace her mean abode,  
O! with what peace, and joy, and love,  
She communes with her God!

There, like the nightingale, she pours  
Her solitary lays;  
Nor asks a witness of her song,  
Nor thirsts for human praise.

But the pleasures of religion are not confined to retirement, nor to the seasons of devotion. Have you not felt inexpressible delight in the society of fellow Christians, whose conversation warmed your heart with love to the Saviour, and encouraged you to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord? What a glow of holy gratitude pervades their minds, while Christians talk to each other of what God has done for their souls, and how he has led them to himself, and made them partakers of the blessings of salvation! Neither are these sublime feelings alone excited by such endearing and friendly intercourse. We are called to active duties; and in all our endeavours to glorify our Father in heaven, have we not a rich reward? "Them that honour me, I will honour," are the words of God himself. Religion must regulate all our conduct; and the more we are under its influence, the greater will be our peace of mind. Should people laugh at us as enthusiasts, let us pity and pray for them; if they persecute us, let us bless them; if they load us with injuries, let us exercise a forgiving spirit. The world may impeach us for weakness; but surely such conduct is true magnanimity, and will yield us real and lasting satisfaction. Our fellow-creatures around us are thoughtless and unconcerned about eternity: let us aim at their conversion. This is being workers together

with God. What employment can be so noble and glorious? Many are pining under sickness, and gradually sinking into dissolution: to these we should try to find access, and administer the balm of heavenly consolation. Many are poor, and wretched, and ignorant: to each something may be done to raise them from misery and degradation, and to give them a "hope full of immortality." And is there no pleasure in a life thus spent? The luxury of doing good is universally acknowledged to be great; but this luxury is greatest when our motives are purified by love to God. Man was originally destined to glorify his Maker; and the more he is enabled to do so, his happiness will be in proportion. While we serve God sincerely, we may depend on sharing those joys which the world can neither give nor take away; for "neither life nor death, nor things present nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The Christian experiences the pleasures of religion even in his worldly employments. He sees the hand of God in every thing. He studies the leadings of Providence, and, looking up to God as his friend, he fears no evil. Here he considers himself as a stranger and sojourner, and patiently submits to many hardships and inconveniences, rejoicing in hope of that rest which remains for the people of God. And, had I not already filled my paper, I intended to have made some remarks on the powerful influence of religious principle, when we are placed in circumstances of trial and affliction. In such situations, its reality is most tried, its supports are most needed, and its consolations are generally most enjoyed.

At an after period, I may probably write you my sentiments on this interesting subject. But in the mean time, let me cherish the hope, that you are daily growing in devotedness to God, which is the only way to gain a share of those heavenly joys, and that substantial happiness, of which I have been treating.

May God Almighty keep you, by



his mighty power, through faith unto salvation!

Yours, with affection,

FIDELIS.

### *History of Elizabeth C—.*

SEVEN years have now passed away since Providence led me hither, and permitted me to gather around me, at different times in the week, many of the children of the parish. These years have fled with rapidity, that in the retrospect is truly astonishing. Yet they have not been altogether unmarked by striking events. No; as connected with our Sunday school, and with the younger part of my flock, they have been particularly chequered with such hopes and fears, such joys and sorrows, as I formerly knew nothing of.

Elizabeth C— continued with us from the formation of the school to nearly the end of the second year, at which early period she was sent to service. Her education had been grievously neglected previously to her coming among us. Indeed, it may be truly said that she was one of those individuals who had to fight her way towards heaven through many difficulties, through almost unnumbered snares and temptations. In the first place she lost her own mother when she was very young, and ever after that event her home was a place that furnished no one help either in precept or example to lead her forward in a spiritual course; but much to retard her progress and corrupt her heart. Neither the peace nor the fear of God dwelt under her father's roof. He was one of those morose, discontented, unhappy mortals, whose very countenance showed the ranklings of a heart at peace neither with God nor with man. He was one of those people whom the farmers rejoiced to see quit the parish, to reside in another village. He was one of those whom the Minister never saw at the house of God, nor the moral cheerful circle ever found in its ranks. Before I knew him he had married his second wife, who, of course, was stepmother to Elizabeth. This woman made him, in one sense, a very

suitable companion; for, like him, she was destitute of the fear of God, and an utter stranger to all those mild and endearing, those tender and affectionate sympathies which so much adorn many women, even where there is a strangeness to the Gospel of Christ. You will not, then, be surprised to hear that she proved a turbulent and unfeeling stepmother; or, that as her own family increased, she looked with increasing jealousy and discontent on Elizabeth, who always was a sweet looking girl, and likely to attract more notice than any of the others about her. As the family did not quit our parish until after Elizabeth had gone to service, I had the satisfaction of seeing her a very regular attendant both at the school-room and my Sunday evening parties at home; where, considering the disadvantages under which she first entered her name, she made considerable progress in reading, and had just commenced writing when she was taken from us. Her removal at so early a period much grieved me, especially as she had for the last four or five months exhibited very pleasing signs of an awakened conscience, an intelligent mind, and a real desire to be a Christian. When she came to tell me of the necessity of her leaving the school, her heart and her eyes were quite full; not that she regretted leaving her father's house; this was rather a cause of rejoicing; but that she must now forego those instructions and that society which she had but lately begun to understand and to love. There are, as you, my dear friend, well know, many little circumstances from time to time occurring, either of an instructive, a pleasing, or afflictive nature, to which the mind will occasionally turn with unabated interest through all the successive years of this life. Among these events I shall ever number the morning in which Elizabeth C— called on me, and bursting into a flood of tears, said, "Sir, I must leave off coming to school and to your room; for I am going to service." It was then that I first saw many indications and heard many expressions of that

gratitude towards myself for the little labours and attentions I had shown her, which never forsook her heart while it throbbed on earth. It was then I saw the undisguised and interesting tokens of that Christian respect and affection which I believe still influences the soul in a world where such attentions and poor labours as mine were, are no longer needed. Having presented her with a Bible and some little books, and exhorted her to make the Lord her trust in every change, and under every trial and difficulty, I dismissed her. For a while she continued to reside within the limits of our parish, and now and then was permitted to pass a Sunday evening with us. An enjoyment this, which she never failed to gratify whenever it was in her power, either before or after she quitted the parish. By and by, however, she had to go to another village, where her snares and dangers began to thicken about her. She was now rapidly growing up to womanhood, and was in a great degree, unconscious of the interesting appearance of her own person. She was soon, however, made to know that others were not unconscious of it. Every effort was used to seduce her from the paths of virtue, and to plunge her into disgrace and perdition. At length she quitted a place where she was so much exposed to the rude and unprincipled assaults of those whose only aim and desire was to ruin her.

Unwelcome as she knew her appearance was at home, and uncomfortable as she had ever been and ever expected to be while there, she again sought shelter within its walls. In many poor families, where there are far greater difficulties to contend with than in that of Elizabeth, the parents will rather retain a daughter under their own roof for a few weeks or months, than thrust her forth into the first situation that is vacant, without inquiring into, or caring about the snares and moral evils that present themselves in the place that offers itself. This, however, was not the case with the parents of Elizabeth. It was enough for them that any situation could be obtained which might re-

move one from their house, where many things were going on against which they well knew her conscience revolted, and over which her heart sincerely grieved. Cambridge, therefore became the place of inquiry, and soon the poor girl was despatched from home to fill an inferior situation, first as an assistant to the chambermaid, and then to assist the cook in one of the fashionable taverns of that place. Here she was exposed to every species of temptation in every part of the house, and to every kind of ridicule in the kitchen for her professed fear of God. True, the lady of the house was kind to and respected her; but no mistress of a tavern can protect one like Elizabeth from the contempt and abuse of wicked fellow servants, nor from the snares that very many strangers will lay before her. This house, like most others of the kind, admitted of no rest on the holy Sabbath, either for man or beast. To attend a place of worship, or to sit down for half an hour and read the Bible, were things quite out of Elizabeth's power. Yet she continued to pray to him who heareth in secret, and to watch against her surrounding snares until Providence should bid her remove from such a scene, and mark out some other for her. That day at length arrived; for, after a while, the confinement, and excessive heat of the kitchen fire, so much impaired her health as to compel her once more to come home, where she was under medical hands for some time.

Here it may be remarked in a general way, for we cannot run through a particular account of every change from one bad place to another which she encountered, that whenever she obtained a day's leave to come home, or whenever she came there in consequence of being out of place, she invariably hurried to our village to inquire after the welfare of her Minister and school companions, and to impart her sorrows and complaints to them as to the only people in the world that seemed to sympathize with her in her sorrows, and to encourage her still to trust in that Lord whose grace can help in every time of need.



Her last place of service, which was also in Cambridge, was equally or more dangerous to her soul than any of the former. She had not to complain of any unkind treatment from her master or mistress; they were partial, and, in a certain way, kind to her: but then they were connected with the colleges, and employed her to carry supper trays and various articles to a great number of the gentlemen's rooms at all hours. On her dying bed she assured me, that in the course of one evening she had often been out eight or ten different times to different gentlemen's rooms with articles for supper, until she was ready to drop with fatigue in the street, as well as to faint under the innumerable endeavours that were made on her virtue. For above six months she had not been to a place of worship; and as to reading her Bible, after her late and fatiguing work was done, that she could not do, as she was then compelled to retire to bed and to put her candle immediately out. When she related these things to me as she lay on her last sick bed, she wept at the mere recollection of what she had endured, and repeatedly added, "O Sir, none but the Lord and myself know what I have had to fight against. But I always prayed to my blessed Saviour to keep and preserve me, and he did so. But, Sir, when on Sunday night I was going from one place to another with supper things, I used to think of you and my dear dear Christian friends at —, who had been to the house of God twice in the day-time, and afterwards were assembled together for reading and repeating the Scriptures; and my heart was ready to break."—"Well," one day I asked, "what did you do on these occasions?"—"Why, Sir, I wept and prayed as I went along the street. I cried unto the Lord to keep me from the wickedness I saw all around me as I walked along, and from all which I was compelled to hear in the gentlemen's rooms."

This was the kind of life she passed for several months in her last place, until she was seized with a violent fever of a most malignant nature.

The people with whom she lived were not desirous for her to be sent away; but she insisted on going to her home, miserable as she knew it would be in itself, because there she hoped sometimes to see her old Minister, and a few other Christian friends. As her father was still a parishioner of ours, and as several of the prescriptions of Elizabeth's medical attendant were sent to my little dispensary to be mixed up, I now and then saw her, both as a Christian and medical friend. My visits were not indeed so frequent as I could have wished, and particularly during the last week of her life, for unavoidable business called me another way; but, from what I saw, and what I heard from the sufferer's own lips, and from some of her neighbours, I am justified in saying, that the heaviest trials, of an unkind nature, which this poor young woman was appointed to bear, were reserved for her last days, and were encountered under her own roof.

It was in that bitter part of last January, in that severe weather which froze many people to death in different parts of the kingdom, that Elizabeth was sent home, and laid on a few miserable, filthy rags, on the open boards of a wretched chamber, where two beds were already completely filled with the different branches of the family. I am aware that the parents would readily plead a long train of excuses for the state of that room; such as having many children and but low wages, &c. &c. But these pleas would not justify *them* for the wretched state of that apartment, for they had the means of making it far more comfortable; and they would have done so, had the fear of God and good management regulated their conduct. But even admitting that the wretchedness of the apartment could not be avoided, there certainly could be no excuse made for that want of tenderness, and even of common humanity, which they exhibited. While Elizabeth was thrown into one corner of the chamber on a few old rags, and while several children were sleeping around her at the greatest hazard of taking an infection, the unfeeling pa-

rents were enjoining a comfortable bed in their lower room, in apparent, and I really believe total, unconcern how the afflicted daughter passed her sleepless hours. From the very commencement and through every stage of the fever, it was a case that required unremitting attention, cleanliness, and good nursing. Medical attendance I was enabled to procure, and to assist in administering; and the Rector's lady very kindly ordered the step-mother to send for any thing that would be suitable for her daughter to take. But, after all, neither this lady's kindness, nor the skill of the medical attendants, nor my own occasional visits, could supply the want of that attention which was so requisite from those about her, and which no one else could administer. Often she was left, for the greater part of a whole day, to the care of a little boy, a younger brother, and not one night had she a person to sit up with her; the parents would neither do it themselves, nor allow those neighbours who kindly offered to watch by her bed-side. Poor, patient sufferer! at times she was insensible to her state: on one or two occasions her delirium prevented her from knowing that so little attention had been paid to her for several hours, that when I came I could not remain near her wretched bed; but there were many hours of recollection, in which she was sensible of her parents' neglect and unkindness. The very last time I visited her, that is, on the Tuesday previous to her departure on the Friday, she related her father's angry temper and rough treatment of her in the night. On inquiry, I found she had been quite frantic; and, as the children about her could not manage her, the father was compelled to quit his bed for a short time. This enraged his fretful, angry temper, and the neighbours could distinctly hear his oaths and curses on this as well as on some other similar occasions. It was about eleven o'clock in the forenoon when I saw her, and she mentioned this circumstance in a way that greatly affected my feelings. There was so much of her accustomed simplicity, and so

much sweet peace and resignation of mind, mixed with a proper sense of the rude and unkind treatment she met with, that none but a truly hardened wretch could have heard her without feeling:—"O, Sir, my father is so cross! he is so passionate: he was so angry with me last night. My arms feel so sore where he snatched me about; and you know, Sir, I could not help it. I didn't know what I did; I was quite unsensed. O my poor father!"—There was a time and a stage in her complaint, when we could pronounce her almost out of danger; when, humanly speaking, nothing was required but good nursing and great cleanliness to ensure a recovery. But now, for want of these helps, she had again relapsed. She had lost her once returning appetite, and was evidently hastening to the grave: I therefore endeavoured to direct her thoughts to that eternal world, and to that judgment, which awaited her. I again pointed out, that her present afflictions and trials were but for a moment; that I believed she had one Father, who never was, and never would be angry or unkind; and that that Saviour who was so dear to her, had himself endured much more of unkindness and sufferings for her than what she ever had endured, or ever would be called on to endure. She heard, and smiled at, and rejoiced in confidence of the truth of what I advanced. This, like all my other visits, awakened no small conflict of opposite feeling in my bosom. On one hand, it were impossible not to grieve at the view and contemplation of her bodily wants and sufferings; and, on the other, I could not but rejoice at the display of that grace of God which kept her soul in sweet peace. I could not but extol that goodness which had led her, in times past, to Jesus Christ, for wisdom, righteousness, sanctification, and redemption, and which now, in the prospect of soon putting off this mortal body, had taken the sting from death, and removed all terror from the grave. Through the whole of her illness she expressed her desire, if consistent with the will of God, that she might never go forth again into



the snares and temptations of this wicked world. Hitherto the Lord had kept her from falling; but she feared the danger of again meeting her spiritual enemies, and longed to quit the field of combat for ever. During her intervals of recollection, she frequently read from our Church hymn book. This little volume she could hold in her feeble grasp, and from its pages she was enabled to receive much refreshment. She greatly delighted in that piece—

Jesus lover of my soul,

To thy bosom let me fly, &c.

She well understood the doctrinal part of it, and she was enabled to read all its encouragements as intended for her. There was, however, one other hymn, which seemed to express her feelings in so particular a manner, that she not only pointed it out to me, but often requested the kind neighbour, who occasionally was permitted to see her, to read. Indeed, by her own request, it was the last thing that she had read to her not long before her departure.

Submissive to thy will, my God,

I all to thee resign;

And bow before thy chast'ning rod:

I mourn but not repine.

Why should my foolish heart complain,

When wisdom, truth, and love,

Direct the stroke, inflict the pain,

And point to joys above?

How short are all my suff'rings here!

How needful ev'ry cross!

Away my unbelieving fear,

Nor call my gain my loss.

Then give, dear Lord, or take away,

I'll bless thy sacred name;

My Jesus, yesterday, to-day,

For ever is the same.

These verses, which she found so expressive of her own feelings, had, as we before remarked, been read to her as the last thing on Friday afternoon. Shortly after, that is, about four o'clock, having received a little refreshment at the hands of one of her neighbours, to whose care a small sum had been intrusted for that purpose, Elizabeth inquired the hour of the day; and, on being informed, she said, with much sweetness and earnestness of expression, "O, I shall be so glad when it is five o'clock!" At this time

she was free from pain, and quite sensible. The same neighbour was with her till the longed-for hour arrived. Just before five, she had attempted to take a little more refreshment, but finding an obstruction in swallowing, she desisted, and at five o'clock she gently laid her head on this woman's shoulder, who was then supporting her in her bed, and, without one struggle or one sigh, her emancipated spirit quitted its then forlorn and faded, but once sweet-looking tabernacle, and ascended from the most wretched earthly apartment, and from the midst of unfeeling relatives, to inhabit a mansion in the city of God, and to associate with angels, and to behold him who has loved her, and washed her from her sins in his own blood.

Thus ended Elizabeth C——'s course of trials and temptations, just as she had completed her nineteenth year. [Christ. Guard.]

### The Elder's Death-Bed.

(From Blackwood's Magazine.)

It was on a fierce and howling winter day that I was crossing the dreary moor of Auchindown, on my way to the Manse of that parish, a solitary pedestrian. The snow, which had been incessantly falling for a week past, was drifted into beautiful but dangerous wreaths, far and wide, over the melancholy expanse—and the scene kept visibly shifting before me, as the strong wind that blew from every point of the compass struck the dazzling masses, and heaved them up and down in endless transformation. There was something inspiring in the labour with which, in the buoyant strength of youth, I forced my way through the storm—and I could not but enjoy those gleamings of sunlight that ever and anon burst through some unexpected opening in the sky, and gave a character of cheerfulness, and even warmth to the sides or summits of the stricken hills. Sometimes the wind stopt of a sudden, and then the air was as silent as the snow—not a murmur to be heard from spring or stream, now all frozen up over those

high moorlands. As the momentary cessations of the sharp drift allowed my eyes to look onwards and around, I saw here and there up the little opening valleys, cottages just visible beneath the black stems of their snow-covered clumps of trees, or beside some small spot of green pasture kept open for the sheep. These intimations of life and happiness came delightfully to me in the midst of the desolation; and the barking of a dog, attending some shepherd in his quest on the hill, put fresh vigour into my limbs, telling me that, lonely as I seemed to be, I was surrounded by cheerful though unseen company, and that I was not the only wanderer over the snows.

As I walked along, my mind was insensibly filled with a crowd of pleasant images of rural winter-life, that helped me gladly onwards over many miles of moor. I thought of the severe but cheerful labours of the barn—the mending of farm-gear by the fireside—the wheel turned by the foot of old age, less for gain than as a thrifty pastime—the skilful mother, making “auld claes look amaisht as weel’s the new”—the ballad unconsciously listened to by the family all busy at their own tasks round the singing maiden—the old traditionary tale told by some wayfarer hospitably housed till the storm should blow by—the unexpected visit of neighbours on need or friendship—or the footstep of lover undeterred by snow-drifts that have buried up his flocks; but above all, I thought of those hours of religious worship that have not yet escaped from the domestic life of the peasantry of Scotland—of the sound of psalms that the depth of snow cannot deaden to the ear of him to whom they are chanted—and of that sublime Sabbath-keeping which, on days too tempestuous for the kirk, changes the cottage of the shepherd into the temple of God.

With such glad and peaceful images in my heart, I travelled along that dreary moor, with the cutting wind in my face, and my feet sinking in the snow, or sliding on the hard blue ice beneath it—as cheerfully as

I ever walked in the dewy warmth of a summer morning, through fields of fragrance and of flowers. And now I could discern, within half an hour’s walk, before me, the spire of the church, close to which stood the Manse of my aged friend and benefactor. My heart burned within me as a sudden gleam of stormy sunlight tipt it with fire—and I felt, at that moment, an inexpressible sense of the sublimity of the character of that gray-headed shepherd who had, for fifty years, abode in the wilderness, keeping together his own happy little flock.

As I was ascending a knoll, I saw before me on horseback an old man, with his long white hairs beaten against his face, who nevertheless advanced with a calm countenance against the hurricane. It was no other than my father, of whom I had been thinking—for my father had I called him for twenty years—and for twenty years my father had he truly been. My surprise at meeting him on such a moor—on such a day—was but momentary, for I knew that he was a shepherd who cared not for the winter’s wrath. As he stopped to take my hand kindly into his, and to give his blessing to his long-expected visitor, the wind fell calm—the whole face of the sky was softened, and brightness, like a smile, went over the blushing and crimsoned snow. The very elements seemed then to respect the hoary-head of fourscore—and after our first greeting was over, when I looked around, in my affection, I felt how beautiful was winter.

“I am going,” said he, “to visit a man at the point of death—a man whom you cannot have forgotten—whose head will be missed in the kirk next Sabbath by all my congregation—a devout man, who feared God all his days, and whom, on this awful trial, God will assuredly remember. I was going, my son, to the Hazel-Glen.”

I knew well in childhood that lonely farm-house, so far off among the beautiful wild green hills—and it was not likely that I had forgotten the name of its possessor. For six years’ Sabbaths I had seen the ELDER in his



accustomed place beneath the pulpit—and, with a sort of solemn fear, had looked on his steadfast countenance during sermon, psalm, and prayer. On returning to the scenes of my infancy, I now met the Pastor going to pray by his death-bed—and with the privilege which nature gives us to behold, even in their last extremity, the loving and the beloved, I turned to accompany him to the house of sorrow, resignation, and death.

And now, for the first time, I observed, walking close to the feet of his horse, a little boy of about ten years of age, who kept frequently looking up in the Pastor's face, with his blue eyes bathed in tears. A changeful expression of grief, hope, and despair, made almost pale cheeks, that otherwise were blooming in health and beauty,—and I recognized, in the small features and smooth forehead of childhood, a resemblance to the aged man whom we understood was now lying on his death-bed. "They had to send his grandson for me through the snow, mere child as he is," said the Minister to me, looking tenderly on the boy; "but love makes the young heart bold—and there is One who tempers the wind to the shorn lamb." I again looked on the fearless child with his rosy cheeks, blue eyes, and yellow hair, so unlike grief or sorrow, yet now sobbing aloud as if his heart would break. "I do not fear but that my grandfather will yet recover, soon as the Minister has said one single prayer by his bedside. I had no hope, or little, as I was running by myself to the Manse over hill after hill, but I am full of hopes now that we are together; and oh! if God suffers my grandfather to recover, I will lie awake all the long winter nights blessing him for his mercy. I will rise up in the middle of the darkness, and pray to him in the cold on my naked knees!" and here his voice was choked, while he kept his eyes fixed, as if for consolation and encouragement, on the solemn and pitying countenance of the kind-hearted pious old man.

We soon left the main road, and struck off through scenery that, co-

vered as it was with the bewildering snow, I sometimes dimly and sometimes vividly remembered; our little guide keeping ever a short distance before us, and with a sagacity like that of instinct, showing us our course, of which no trace was visible, save occasionally his own little foot-prints as he had been hurrying to the Manse.

After crossing, for several miles, morass, and frozen rivulet, and drifted hollow, with here and there the top of a stone-wall peeping through the snow, or the more visible circle of a sheep-bught, we descended into the Hazle-Glen, and saw before us the solitary house of the dying Elder.

A gleam of days gone by came suddenly over my soul. The last time that I had been in this Glen was on a day of June, fifteen years before, a holiday, the birth-day of the king. A troop of laughing schoolboys, headed by our benign Pastor, we danced over the sunny braes, and startled the linnets from their nests among the yellow broom. Austere as seemed to us the ELDER's Sabbath-face when sitting in the kirk, we school-boys knew that it had its week-day smiles—and we flew on the wings of joy to our annual Festival of curds and cream in the farm-house of that little sylvan world. We rejoiced in the flowers and the leaves of that long, that interminable summer-day; its memory was with our boyish hearts from June to June; and the sound of that sweet name, "Hazel-Glen," often came upon us at our tasks, and brought too brightly into the school-room the pastoral imagery of that mirthful solitude.

As we now slowly approached the cottage, through a deep snow-drift, which the distress within had prevented the household from removing, we saw, peeping out from the door, brothers and sisters of our little guide, who quickly disappeared, and then their mother showed herself in their stead, expressing, by her raised eyes, and arms folded across her breast, how thankful she was to see, at last, the Pastor beloved in joy and trusted in trouble.

Soon as the venerable old man dismounted from his horse, our active little guide led it away into the humble stable, and we entered the cottage. Not a sound was heard but the ticking of the clock. The matron, who had silently welcomed us at the door, led us, with suppressed sighs, and a face stained with weeping, into her father's sick-room, which, even in that time of sore distress, was as orderly as if health had blessed the house. I could not help remarking some old china ornaments on the chimney-piece—and in the window was an ever-blowing rose-tree, that almost touched the lowly roof, and brightened that end of the apartment with its blossoms. There was something tasteful in the simple furniture; and it seemed as if grief could not deprive the hand of that matron of its careful elegance. Sickness, almost hopeless sickness, lay there, surrounded with the same cheerful and beautiful objects which health hath loved; and she, who had arranged and adorned the apartment in her happiness, still kept it from disorder and decay in her sorrow.

With a gentle hand she drew the curtain of the bed, and there, supported by pillows as white as the snow that lay without, reposed the dying Elder. It was plain that the hand of God was upon him, and that his days on the earth were numbered.

He greeted his Minister with a faint smile, and a slight inclination of the head—for his daughter had so raised him on the pillows, that he was almost sitting up in his bed. It was easy to see that he knew himself to be dying, and that his soul was prepared for the great change; yet, along with the solemn resignation of a Christian who had made his peace with God and his Saviour, there was blended on his white and sunken countenance, an expression of habitual reverence for the minister of his faith—and I saw that he could not have died in peace without that comforter to pray by his death-bed.

A few words sufficed to tell who was the stranger—and the dying man blessing me by name, held out to me his cold shrivelled hand in token of

recognition. I took my seat at a small distance from the bed-side, and left a closer station for those who were more dear. The Pastor sat down near his head—and by the bed, leaning on it with gentle hands, stood that matron, his daughter-in-law; a figure that would have graced and sainted a higher dwelling, and whose native beauty was now more touching in its grief. But religion upheld her whom nature was bowing down; not now for the first time were the lessons taught by her father to be put into practice, for I saw that she was clothed in deep mourning—and she behaved like the daughter of a man whose life had not been only irreproachable but lofty, with fear and hope fighting desperately but silently in the core of her pure and pious heart.

While we thus remained in silence, the beautiful boy, who, at the risk of his life, had brought the Minister of Religion to the bed-side of his beloved grandfather, softly and cautiously opened the door, and, with the hoarfrost yet unmelted on his bright glistening ringlets, walked up to the pillow, evidently no stranger there. He no longer sobbed—he no longer wept—for hope had risen strongly within his innocent heart, from the consciousness of love so fearlessly exerted, and from the presence of the holy man in whose prayers he trusted, as in the intercession of some superior and heavenly nature. There he stood, still as an image in his grandfather's eyes, that, in their dimness, fell upon him with delight. Yet, happy as was the trusting child, his heart was devoured by fear—and he looked as if one word might stir up the flood of tears that had subsided in his heart. As he crossed the dreary and dismal moors, he had thought of a corpse, a shroud, and a grave; he had been in terror, lest death should strike in his absence, the old man with whose gray hairs he had so often played; but now he *saw* him alive, and felt that death was not able to tear him away from the clasps and links and fetters of his grandchild's embracing love.

"If the storm do not abate," said



the sick man after a pause, "it will be hard for my friends to carry me over the drifts to the kirk-yard." This sudden approach to the grave, struck, as with a bar of ice, the heart of the loving boy—and with a long deep sigh, he fell down with his face like ashes on the bed, while the old man's palsied right hand had just strength to lay itself upon his head. "Blessed be thou, my little Jamie, even for his own name's sake who died for us on the tree!" The mother, without terror, but with an averted face, lifted up her loving-hearted boy, now in a dead fainting-fit, and carried him into an adjoining room, where he soon revived: but that child and that old man were not to be separated; in vain was he asked to go to his brothers and sisters; pale, breathless, and shivering, he took his place as before, with eyes fixed on his grandfather's face, but neither weeping nor uttering a word. Terror had frozen up the blood of his heart; but his were now the only dry eyes in the room; and the Pastor himself wept, albeit the grief of fourscore is seldom vented in tears.

"God has been gracious to me a sinner," said the dying man. "During thirty years that I have been an elder in your kirk, never have I missed sitting there one Sabbath. When the mother of my children was taken from me—it was on a Tuesday she died—and on Saturday she was buried. We stood together when my Alice was let down into the narrow house made for all living. On the Sabbath I joined in the public worship of God—she commanded me to do so the night before she went away. I could not join in the psalm that Sabbath, for her voice was not in the throng. Her grave was covered up, and grass and flowers grew there; so was my heart; but thou, whom, through the blood of Christ, I hope to see this night in Paradise, knowest, that from that hour to this day never have I forgotten thee!"

The old man ceased speaking—and his grandchild, now able to endure the scene, for strong passion is its own support, glided softly to a little table,

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and bringing a cup in which a cordial had been mixed, held it in his small soft hands to his grandfather's lips. He drank, and then said, "Come closer to me, Jamie, and kiss me for thine own and thy father's sake;" and as the child fondly pressed his rosy lips on those of his grandfather, so white and withered, the tears fell over all the old man's face, and then trickled down on the golden head of the child at last sobbing in his bosom.

"Jamie, thy own father has forgotten thee in thy infancy, and me in my old age; but, Jamie, forget not thou thy father nor thy mother, for that thou knowest and feelest is the commandment of God."

The broken-hearted boy could give no reply. He had gradually stolen closer and closer unto the old loving man, and now was lying, worn out with sorrow, drenched and dissolved in tears, in his grandfather's bosom. His mother had sunk down on her knees and hid her face with her hands. "Oh! if my husband knew but of this—he would never, never desert his dying father!" and I now knew that the Elder was praying on his death-bed for a disobedient and wicked son.

At this affecting time the Minister took the Family Bible on his knees, and said, "Let us sing to the praise and glory of God part of the fifteenth Psalm," and he read, with a tremulous and broken voice, those beautiful verses.

Within thy tabernacle, Lord,  
Who shall abide with thee?  
And in thy high and holy hill  
Who shall a dweller be?

The man that walketh uprightly,  
And worketh righteousness,  
And as he thinketh in his heart,  
So doth he truth express.

The small congregation sung the noble hymn of the Psalmist to "Plaintive martyrs worthy of the name." The dying man himself, ever and anon, joined in the holy music—and when it feebly died away on his quivering lips, he continued still to follow the tune with the motion of his withered hand, and eyes devoutly and humbly lifted up to heaven. Nor was

the sweet voice of his loving grand-child unheard; as if the strong fit of deadly passion had dissolved in the music, he sang with a sweet and silvery voice that to a passer by had seemed that of perfect happiness—a hymn sung in joy upon its knees by gladsome childhood before it flew out among the green hills, to quiet labour or gleesome play. As that sweetest voice came from the bosom of the old man, where the singer lay in affection, and blendid with his own so tremulous, never had I felt so affectingly brought before me the beginning and the end of life, the cradle and the grave.

Ere the psalm was yet over, the door was opened, and a tall fine-looking man entered, but with a lowering and dark countenance, seemingly in sorrow, in misery, and remorse. Agitated, confounded, and awe struck by the melancholy and dirge-like music, he sat down on a chair—and looked with a ghastly face towards his father's death-bed. When the psalm ceased, the Elder said with a solemn voice, "My son—thou art come in time to receive thy father's blessing. May the remembrance of what will happen in this room, before the morning again shine over the Hazel-Glen, win thee from the error of thy ways. Thou art here to witness the mercy of thy God and thy Saviour, whom thou hast forgotten."

The Minister looked, if not with a stern, yet with an upbraiding countenance, on the young man, who had not recovered his speech, and said, "William! for three years past your shadow has not darkened the door of the house of God. They who fear not the thunder, may tremble at the still small voice—now is the hour for repentance—that your father's spirit may carry up to heaven tidings of a contrite soul saved from the company of sinners!"

The young man, with much effort, advanced to the bed-side, and at last found voice to say, "Father—I am not without the affections of nature—and I hurried home so soon as I heard that the Minister had been seen riding towards our house. I hope that

you will yet recover—and if I have ever made you unhappy, I ask your forgiveness—for though I may not think as you do on matters of religion, I have a humane heart. Father! I may have been unkind, but I am not cruel. I ask your forgiveness."

"Come nearer to me, William, kneel down by the bed-side, and let my hand find the head of my beloved son—for blindness is coming fast upon me. Thou wert my first-born, and thou art my only living son. All thy brothers and sisters are lying in the church-yard, beside her whose sweet face thine own, William, did once so much resemble. Long wert thou the joy, the pride of my soul—ay, too much the pride, for there was not in all the parish such a man, such a son, as my own William. If thy heart has since been changed, God may inspire it again with right thoughts. Could I die for thy sake—could I purchase thy salvation with the outpouring of thy father's blood—but this the Son of God has done for thee who hast denied him! I have sorely wept for thee—ay, William, when there was none near me—even as David wept for Absalom—for thee, my son, my son!"

A long deep groan was the only reply; but the whole body of the kneeling man was convulsed; and it was easy to see his sufferings, his contrition, his remorse, and his despair. The Pastor said, with a sterner voice, and austerer countenance than were natural to him, "Know you whose hand is now lying on your rebellious head? But what signifies the word father to him who has denied God, the Father of us all?" "Oh! press him not so hardly," said the weeping wife, coming forward from a dark corner of the room, where she had tried to conceal herself in grief, fear, and shame, "spare, oh! spare my husband—he has ever been kind to me;" and with that she knelt down beside him, with her long, soft, white arms mournfully and affectionately laid across his neck. "Go thou, likewise, my sweet little Jamie," said the Elder, "go even out of my bosom, and kneel down beside thy father and thy mother, so



that I may bless you all at once, and with one yearning prayer." The child did as that solemn voice commanded, and knelt down, somewhat timidly, by his father's side; nor did that unhappy man decline encircling with his arm the child too much neglected, but still dear to him as his own blood, in spite of the deadening and debasing influence of infidelity.

"Put the Word of God into the hands of my son, and let him read aloud to his dying father the 25th, 26th, and 27th verses of the eleventh chapter of the Gospel according to St. John." The Pastor went up to the kneelers, and, with a voice of pity, condolence, and pardon, said, "There was a time when none, William, could read the Scriptures better than couldst thou—can it be that the son of my friend hath forgotten the lessons of his youth?" He had not forgotten them—there was no need for the repentant sinner to lift up his eyes from the bed-side. The sacred stream of the Gospel had worn a channel in his heart, and the waters were again flowing. With a choked voice he said, "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth, and believeth in me, shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

"That is not an unbeliever's voice," said the dying man triumphantly; "nor, William, hast thou an unbeliever's heart. Say that thou believest in what thou hast now read, and thy father will die happy!"—"I do believe; and as thou forgivest me, so may I be forgiven by my Father who is in heaven."

The Elder seemed like a man suddenly inspired with a new life. His faded eyes kindled—his pale cheeks glowed—his palsied hands seemed to wax strong—and his voice was clear as that of manhood in its prime. "Into thy hands, O God, I commit my spirit."—And so saying, he gently sunk back on his pillow; and I thought

I heard a sigh. There was then a long deep silence, and the father, and mother, and child, rose from their knees. The eyes of us all were turned towards the white placid face of the figure now stretched in everlasting rest; and without lamentation, save the silent lamentations of the resigned soul, we stood around the DEATH-BED OF THE ELDER.

EREMUS.

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*First Annual Report of the Standing Committee of the Protestant Episcopal Missionary Society, in Charleston, South-Carolina, composed of young Men and others.*

THE Standing Committee of the Protestant Episcopal Missionary Society, composed of young men and others, in bringing to the view of its members the result of their proceedings for the past year, though they may regret that there is not greater cause for congratulation, do not suffer themselves to despair of its future prosperity, or to believe that any thing has transpired which should either damp the ardour, or check the zeal which characterized the origin, and has marked the progress of the institution.

Considering it still in its infancy, they hope better things of its mature growth, and that under the auspices of a kind and superintendent Providence, it may yet be the humble means of diffusing and extending the knowledge of Christian truth. Animated with the hope, that its success will equal the importance of its design, they look forward with the most pleasing anticipations, to the period when all its purposes shall be in full operation.

The totally destitute condition of some parts of our country, as to any consistent or adequate form of instruction, was a circumstance too apparent to escape the attention of the committee, and too alarming not to excite their solicitude. While, therefore, the Society for the Advancement of Christianity in South-Carolina, were confined in their important exertions to the state; it appeared that there

was abundant room for the exercise of our benevolent designs in other sections of the union. The committee, therefore, at an early stage in the commencement of their duties endeavoured to ascertain what would be the success of missions to the states of Tennessee and Louisiana, and a correspondence was accordingly opened with respectable individuals residing in Nashville and New-Orleans, requesting particular information on the subject. From general report, and accounts indirectly received in regard to the condition of the people in these two states, there was little doubt on the minds of the committee, as to the successful result of missionary labours in those places. Still, however, it was a subject of regret that answers were not returned to their inquiries, so as to enable them to determine with precision the points to which the labours of the missionary might be directed. It became, however, an object of primary consideration with them, to obtain individuals, who, for a reasonable compensation, should be willing to assist in advancing the religious and moral improvement of their fellow beings. Letters were immediately addressed to the influential clergy in some of the northern cities, inquiring as to the practicability of procuring clergymen who should visit such places as the society might direct, and where their services might be expected to be useful. (To these addresses unfavourable answers were received. Clergymen could not be obtained, and consequently no disposition of their funds could be made.

In the mean time the approach of the warm weather precluded any further attempts to procure missionaries, and the attention of the committee was therefore drawn to the accumulation of the funds of the society, by an increase of its members. The enlargement of our means thus effected, which, if not equal to our expectations, has not fallen very far below them, will still be found inadequate to the accomplishment of our purposes, and it is hoped that fresh endeavours will be made to diffuse more widely the objects of the society, and

that its opportunities of doing good may not be contracted through a want of pecuniary aid.

From the inability already stated, of procuring missionaries, the committee did not anticipate a very early mission to any of the places at first contemplated. The call, however, of the Rev. Mr. Osborne from one of the neighbouring parishes, to the college of Cincinnati, in the state of Ohio, suggested to them the propriety of embracing the opportunity to ascertain the condition and future prospects of the church in that section of the country which lay immediately in the direction of his route. An adequate compensation was therefore proposed, on condition that he should officiate in those districts which intervene between this and the place of his destination. The rapidity, however, with which he was obliged to pursue his journey, left him little time for such service to the society, as, under a more strict engagement, he would have felt himself bound to perform. His report, therefore, under these circumstances, is as satisfactory as could be expected; and cannot fail to be of use to the committee in the prosecution of their future plans.

The committee cannot refrain from calling your attention to the destitute condition of numbers in your own state, in regard to the ordinances of the church and the ministration of its services—they demand your earliest consideration and regard, and the flattering prospects which the report holds out to the society of immediately extending its usefulness, are not to be overlooked or disregarded.

The success of missions to Edgefield, Cambridge, Greeneville, and Pendleton, in this state, is spoken of with great confidence. Alluding to the propriety of the measure, as regards Greeneville and Pendleton, he observes, "There certainly is no question, from the flattering prospects which Pendleton holds out, that were these two villages embraced as the chief care of a prudent and zealous missionary, great good could be done to the souls of many, whose apathy in regard to religious instruction, and



the irrevocable destiny of their immortal spirits, cries with an appeal more solemn than language can convey, "men of Israel help." And in terms not less sanguine, he endeavours to excite the interest of the institution to the situation of Edgefield and Cambridge, the "distance between which is such as to afford an alternate service every other Sunday, if such an arrangement were made. Many of the inhabitants of both places are wealthy, and no doubt disposed to sanction such a proposition by a liberal support, if missionary aid could be extended to them."

These interesting and encouraging extracts, we trust are sufficient to excite and encourage the most active exertions among the members generally of the society. The committee have only to add, that recently the aid of a respectable clergyman, and member of the society, has been called into requisition to extend its usefulness; and that under the smiles of Providence, we have reason to hope that the people of Chatham, in Chesterfield district, will be among the first to realize the important advantages of our missionary labours.

To carry their views in this particular into effect, the committee are under obligations, the fulfilment of which requires the prompt and liberal assistance of all the friends of the institution.

*Signed in behalf of the Board,*  
NATHANIEL BOWEN,  
*President, (ex officio.)*

*Officers of the Society, for 1820.*

Right Rev. Bishop Bowen, D. D. (*ex officio, President.*)

Thomas Gadsden, jun. *Corresponding Secretary.*

Ebenezer Thayer, jun. *Recording Secretary.*

George B. Eckhard, *Treasurer.*

*Standing Committee*—James S. Johnson, Edward P. Simons, John W. Mitchell, Samuel Henwood, Henry Frost, M. D. Jacob Rapelye, Hugh P. Dawes, William G. Ront, Charles W. D'Oyley, Thomas C. Marshall.

THE PSALMS.

*Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.*

(The passages within brackets are added to this edition by the American editor.)

PSALM XVIII. Ver. 7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

[At this verse the Prophet begins to describe the manifestation of Divine power in favour of the righteous Sufferer. The imagery employed is borrowed from mount Sinai, and those circumstances which attended the delivery of the law from thence. When a monarch is angry, and prepares for war, his whole kingdom is instantly in commotion. Universal nature is here represented as feeling the effects of its Sovereign's displeasure, and all the visible elements are disordered. The earth shakes from its foundations, and all its rocks and mountains tremble before the majesty of their great Creator, when he ariseth in judgment. This was really the case at the resurrection of our Lord from the dead; when, as the Evangelist informs us, "there was a great earthquake," and the grave opened its inability any longer to detain the blessed body, which had been committed, for a season, to its custody. And what happened at the resurrection of Jesus, should remind us of what shall happen, when the earth shall tremble, and the dead shall be raised at the last day. *Bp Horne.*]

11 He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

[Storms and tempests in the element of air are instruments of the Divine displeasure, and are, therefore selected as figures of it. When God descends from above, the clouds of heaven compose an awful and gloomy tabernacle, in the midst of which he is supposed to reside: the reins of whirlwinds are in his hand, and he directs their impetuous course through the world; the whole artillery of the aerial regions is at his command, to be by him employed against his enemies, in the day of battle and war. *Bp Horne.*]

12 At the brightness that was before him his thick clouds passed, hail stones and coals of fire.

[The discharge of the celestial artillery upon the adverse powers is magnificently described in this verse and the following. Terrible it was to them, as when lightnings and thunders, hailstones and balls of fire, making their way through the dark clouds which contain them, strike terror

and dismay into the hearts of men. Such is the "voice," and such are the "arrows" of the Lord Almighty, wherewith he "discomfith" all who oppose the execution of his counsels, and obstruct the salvation of his chosen. Every display and description of this sort, and indeed every thunderstorm which we behold, should remind us of that exhibition of power and vengeance, which is hereafter to accompany the general resurrection. *Bp. Horne.*]

18 They prevented me in the day of my calamity: but the LORD was my stay.

[18. — *the Lord was my stay.*] The Divine mercy is celebrated again and again through this sacred hymn, in a variety of expressions. Innumerable foes "prevented," that is, surrounded, enclosed Christ on all sides "in the day of his calamity," when the powers of earth and hell set themselves in array against him; but "Jehovah was his stay;" on him he reposed an unshaken confidence; Jehovah, therefore, supported his steps, and led him on to victory and triumph; from the narrow confines of the grave he translated him to unbounded empire, because he was the Son of his love, in whom he delighted. *Bp. Horne.*]

From the first words of this hymn we learn, that the Divine favours and deliverances should inspire us with the most tender and sincere affection, and lead us to praise God continually. David's account of the extreme dangers he had been exposed to, and the wonderful power of God displayed in his deliverance, shows, that into whatever extremities we fall, we should never despair of God's assistance, if we fear him; that his power is greater than man's, and that he never wants means to deliver those who hope in him. Lastly, David's zeal, expressed in the latter verses of this Psalm, proves that it is not sufficient to praise God in private for his mercies, but we ought to proclaim his praises and loving-kindness to the utmost of our power, that his holy name may be glorified by us, and by all men. *Ostervald.*

### The Divinity of Christ.

#### AN EXTRACT.

We have an early revelation from God, in various parts of which the future advent of some mighty personage is foretold. It is represented by a wonderful assemblage of types and figures, of rites and ceremonies. The individual himself is pointed out, by a long succession of prophets; arrayed in all the attributes of omnipotence,

adorned with various epithets of the One Supreme God, dignified with the awful incommunicable name of the self-existing Deity. All this mighty and awful apparatus, carried on for about four thousand years, terminates, at length, in the birth of a common man, born in the common way; all these mysterious representations, all these splendid titles, point out and dignify a human teacher of morality, sent to instruct the world, in what the world, by the help of natural reason could instruct itself!

To carry on this strange delusion, (I speak with trembling reverence) the birth of this 'frail and sinful' mortal is announced by special ministers of the Most High, attended by the gratulations of an heavenly host, and manifested to the world by an extraordinary constellation. His life exhibits a continued series of wonders. In the course of his mission he executes innumerable miracles, and suspends and controls the course of nature at his pleasure; and all this in his own name, and by his own authority. At one of his miracles only, he applies himself, as it were, by prayer to heaven, and this he carefully tells us, merely on account of the unbelieving people that stood near to attest his heavenly commission, and, as I suppose, to evade the Jewish cavil, that his works were effected by infernal agency.

Every attribute and title of omnipotency is assumed by him. He styles God his proper Father, requires honour from men equal to that paid to the Father, claims the power of raising the dead, of altering the course of nature, of forgiving sins, and of imparting miraculous powers to whom he will; boasts a personal unity with the Deity, a pre-existence in heaven long before his abode upon earth, long before the foundation of the Hebrew polity; and an actual being in heaven at the moment of his existence on earth. Assumes the title of Lord and Master over his brethren, as his creatures and dependents; all the while holding himself forth as an example of unequalled humility and meekness of spirit.



Finally, the death of this human being is accompanied by a convulsion of the whole frame of nature. The heavens are clothed in gloom; the sun darkened above; the earth tottering beneath; the grave pouring forth its sleeping inmates; and all this to mark the dissolution of a mere mortal man!!

Neither does it end here. The messengers and preachers commissioned by the Deity to record the life, state the claims, and expound the doctrines, of this Moral Teacher; proclaim him to the world, as *God blessed for ever, as their Lord and their God, as God manifest in the flesh, as the true God and eternal Life, as Lord of all, as Alpha and Omega, the beginning and the ending, the first and the last, the Almighty; as King of kings and Lord of lords, as the Creator of all things in heaven and in earth, visible and invisible, as one in whom dwelt all the fulness of the Godhead bodily, as supremely pre-eminent in all things.*

Every qualification of Divinity, omnipotence, omniscience, eternal existence, &c. are predicted of him. Yet all these awful attributes, titles, powers, and privileges, mark a mortal man, a natural born creature, distinguished, by internal purity or greatness, nothing above other men!!

Still farther, these same messengers and preachers, inspired and led into all truth by celestial vision and revelation, worship this same man, invoke and address him by every species of supplication, prayer, and praise; resign their souls to his disposal, at the moment of dissolution; and, in brief, use every act, word, and expression of homage, duty, and submission which could possibly be paid to the Supreme, and which are unquestionably due to the Supreme alone. And all this is done by men especially sent from heaven, and guarded from the possibility of error, for the purpose of establishing the worship of the true God, and delivering the nations from idolatry!!

To conclude. This same personage came into the world for no other purpose than to be a teacher of mora-

lity: this was the sole object of his mission, and this was all that he performed, in the execution of it. Yet these same messengers and preachers never tell us this, but assign very different motives for his coming. They assure us, that he came to 'give his life a ransom' for us, that 'he died for our sins,' that 'his blood cleanseth us from all sin,' that he was 'the propitiation for the sins of the whole world,' that 'through his blood we have redemption, the forgiveness of sins,' that 'he made atonement for us,' that 'he reconciled us to the Father,' that 'he mediates between us and the Father,' that 'he is continually interceding for us,' that we are 'ransomed by his death,' 'justified by his resurrection,' &c. &c. and all this in every part of their writings, under every mode and form of expression imaginable.

But whilst they were preaching all this, they knew it was no such thing. He did not come to die for us, he made no atonement or reconciliation, we are not justified by him, he neither mediates nor intercedes for us; in short, there is no such thing as redemption, atonement, reconciliation, justification, intercession, or any thing of the kind. He did not come for any of the purposes which he himself repeatedly declares; and which his inspired messengers would make us believe, by telling us so in every part of their speeches and writings. He came to be a simple Moral Teacher: this was his sole purpose; and this sole purpose neither himself or any of his followers acquaint us with, from the beginning of the Scriptures to the end.

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FOR THE CHRISTIAN JOURNAL.

*Observations on the Festival of St. James the Apostle.*

TUESDAY, July 25th.

THE saint of this day, distinguished from another apostle of the same name, by the title *greater*, was the brother of St. John the Evangelist, and a near relation of our Lord. His call to the apostleship is briefly related by St. Matthew.\* Being engaged in

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\* Chap. iv. 21, 22.

the business of their calling with their father, he and St. John, when "called" by Christ, "immediately left the ship and their father, and followed him."

In the characteristic brevity of scripture narrative, there are doubtless omitted here many circumstances which tended to produce the conviction which led to so immediate an acquiescence in the Saviour's call. But all the reasons, however cogent, exist in full force to induce all who would be faithful to him, to forsake all and follow him. It is true, we are not all called, as were the Apostles, to renounce secular pursuits, and abandon the endeared society of relatives and friends. But all who would serve the Lord in sincerity and truth, are called to take most careful heed, lest their occupations in life, or any feelings or employments arising of their relative situations, be an hinderance to that full devotion of soul and body, all that they are, and all that they have, which only is a reasonable service to the greatest and best of beings.

We should admire the wisdom of the Saviour, exhibited in the case of this and other Apostles, in selecting the principal agents in promoting the cause of his religion, from among the humble and illiterate. When we reflect what this religion professed to have in view, and what it did actually accomplish, in reference to the moral and religious state of the world; and then consider the utter inadequacy of the means it adopted, we see proof incontestible of the immediate hand of God overruling to infinitely greater than their ordinary effects, the agents which it pleased him to employ.

From the choice the Saviour made of his disciples, so consistent with the character and station which he himself assumed, when he visited the world, his followers should learn not to be above a due regard for those humble grades of society which were thus sanctified by his preference.

St. James and his brother, upon their call to the Apostleship, were "surnamed" by our Lord, "Boanerges, which is, The sons of thunder."\*

Whether this was suggested by a knowledge of peculiar force and energy in their ministry; or by their possession of improper impetuosity of temper, is not known. There was evidence of the latter in their request of permission to "command fire to come down from heaven, and consume" the Samaritans who refused to receive their Master.†

We are here first led to admire the characteristic mildness of our Lord, which, on all occasions, repressed an undue feeling of anger. "Ye know not what manner of spirit ye are of," was his gentle rebuke. The kindness and meekness it exhibited are important ingredients in a Christian character. The constant preservation of their spirit not only adorns it with loveliness in the eyes of men, and is a mean of securing for it the approbation of God; but is also essential to the carrying into effect of the apostolical injunction—"Be ye angry and sin not."‡

The want of these evangelical graces hurried these apostles into the unholy and inexcusable exhibition of temper now noticed, and against which, if they would preserve consistency of character, the followers of the Lamb should carefully guard, as well in their ordinary intercourse with fellow men, as in their feelings and views on the subject of religion—a subject on which, unhappily, there is a very strong propensity in our fallen nature to indulge in tempers totally inconsistent with the gentleness and lowliness of the gospel spirit.

St. James, his brother, and St. Peter were honoured by their Master by being selected for peculiar manifestations of his friendly and affectionate regard. Two very different but equally interesting occasions are particularly recorded.

He chose them to be with him when, on the mount of transfiguration, he appeared in his glory as the ETERNAL SON.§

Not less was the distinction conferred on these apostles when, in the

\* St. Mark iii. 17.

† St. Luke ix. 54. ‡ Eph. iv. 26.  
§ St. Matt. xvii.



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very different scenes of Gethsemane, Jesus selected them as his more immediate companions under his sorest afflictions;\* for it is no small mark of affectionate confidence to be admitted to the secret of another's wo, and be selected as the depository of his grief.

But how differently did these disciples act under these different circumstances! How did they show themselves to be but men! On the mount, "It is good for us to be here," expressed the powerful influence of present enjoyment. But in the garden, they fell asleep, and manifested such shameful inattention to their suffering Master, that, conscious of the dereliction, they *wist not what to answer him.*†

Here was genuine human nature. In both cases there was a want of proper reflection, and due consideration of consequences, and an entire absorption in the experience of the moment. The continuance of their Lord on the mount would have put a stop to that gracious work of redemption on which the hopes of the human race were suspended; while the sufferings they were called to witness in Gethsemane, as connected with "his decease, which he should accomplish at Jerusalem"—a theme of sufficient magnitude to be the subject of the conference, at his transfiguration, between him and Moses and Elias in their glory‡—were an object of contemplation that should have arrested all the attention that could have been commanded by wonder, gratitude, and love.—Wherever we are called to follow our Master, whether in trouble or in joy, we should attend with equal willingness, knowing that the union of the two is inseparable in this probationary state, and that by each, our best interests are designed.

The evidences afforded them of their Master's peculiar confidence appear to have had, in one respect, an unfavourable effect upon St. James and St. John. We perceive this in their being emboldened to make, through their mother, the ambitious request—"grant that we may sit, one

on thy right hand, and the other on thy left hand, in thy glory."\*

The reply of the Saviour was similar to that which he made to their indignant request to call down fire from heaven—"Ye know not what ye ask."

They were indeed mistaken in thinking that the future rewards of his kingdom were to be distributed according to the partialities of friendship or consanguinity.

In the sequel of Christ's answer, as recorded in our translation, there is an improper interpolation by the translators, of the clause "it shall be given to them." In the original it stands—"To sit on my right hand and on my left, is not mine to give, but" (or except) "for whom it is prepared of my Father"—those good and faithful servants for whom the glories of the heavenly kingdom have been prepared from the beginning of the world.

The Saviour, according to his usual mode of drawing instruction from present circumstances, added some very pointed precepts, designed to check the ambitious and aspiring temper thus manifested by his followers, and inculcate the cardinal Christian graces of meekness, humility, and self-abasement.

Admirably expressive of the contrast to the feelings into which, in an unguarded moment, these apostles were hurried, are the following homely, but expressive stanzas of the venerable and pious Bishop Ken:—

"My soul, when I shake off the dust,  
Lord, in thy arms I will entrust.  
O make me thy peculiar care,  
Some mansion for my soul prepare.  
"Give me a place at thy saints' feet,  
Or some fall'n angel's vacant seat.  
I'll strive to sing as loud as they,  
Who sit above in brighter day."

"Now about that time"—eleven years after our Lord's ascension, which he had spent in the faithful exercises of his ministry in Judea and Samaria—"Herod the king, killed James, the brother of John, with the sword."‡

Thus terminated the labours of this great apostle—the first of the origi-

\* St. Matt. xxvi. 37, &c. † St. Mark xiv. 40.

‡ St. Luke ix. 31.

\* St. Mark x. 37. St. Matt. xx. 21.

† Acts xii. 1, 2.

nal twelve who suffered martyrdom. Humble as is the record of his death, the stated recurrence of the day devoted to his memory by the Christian Church, is the most lasting and honourable monument; which, in all ages, will induce the members of that Church to rise up and call him blessed. Let the good Christian pray and strive that the memorial may be sanctified to the honour of God, and the spiritual and eternal benefit of men.

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*Abstract of the Proceedings of the Convention of the Diocese of Maine, held at Brunswick, May 3, 1820.*

THE Rev. Gideon W. Olney, Rector of Christ Church, Gardiner, was elected President, and Dr. John Merrill, Secretary.

On motion, *Resolved*, That this Church will, and it does hereby accede to the Constitution of the Protestant Episcopal Church in the United States of America.

The Rev. Petrus S. Ten Broeck, and Robert H. Gardiner Esq were elected delegates to the General Convention; and the Rev Gideon W. Olney, the Rev. Petrus S. Ten Broeck, and Robert H. Gardiner, and Simon Greenleaf, Esqrs. the Standing Committee of the Diocess.

*Voted*, That the next annual Convention for this State be held at Gardiner, on the first Wednesday of October, 1821.

*Voted*, That the Right Rev. Bishop of the Eastern Diocess be requested to exercise Episcopal jurisdiction over the churches of this State.

The following Constitution and Canons for the Church in this Diocess, were adopted in this Convention:

*Constitution.*

ARTICLE 1. A Convention of the Protestant Episcopal Church in this State shall be holden every year on the first Wednesday of October, at such place as shall be appointed at the preceding meeting of the Convention.

2. The Convention shall be composed of the Ministers of the Churches, and of one or more Lay Delegates, not exceeding five, from each Church within this State, to be chosen by the parish. The vestry of each Church may appoint Lay Delegates to supply vacancies which may arise, or where the parish may have neglected to choose them.

3. The Clergy and Lay Deputies in Convention shall deliberate in one body, but shall vote in two distinct orders, and the concurrence of both orders shall be necessary to give validity to every measure.

4. Each Church represented in Convention shall have one vote, and no Deputy shall represent more than one Church.

5 The Bishop of the Diocess, when present at any meeting of the Convention, shall preside therein. In his absence a President shall be elected from the members present.

6. A Secretary shall be appointed by the Convention, removable at pleasure. It shall be his duty to keep a fair copy of the resolves and proceedings of the Convention, to preserve the same during his continuance in office, and to deliver to his successor, when appointed, all books and papers of the Convention which may be in his possession. It shall likewise be his duty to attest all public acts of the Convention.

7. Every Lay Deputy shall, previously to his admission to a seat in Convention, produce a testimonial of his appointment, subscribed by the Clerk of the parish, or by one of the Church Wardens.

8. The Standing Committee shall consist of an equal number of Clergy and Laity, and not exceeding three of each to be elected by the Convention. They shall have power to call special meetings of the Convention, but no business shall be transacted at a special meeting of which mention was not made in the notification of such meeting.

9. This Constitution shall not be subject to alteration in any article except at the annual meeting of the Convention, nor unless such alteration



shall have been proposed at the previous annual meeting.

*Canons of the Protestant Episcopal Church in the State of Maine.*

CANON 1. Every trial of a Clergyman in this Church for misbehaviour shall be on presentment, made to the Bishop by the Convention, on complaint of the vestry of the parish to which a Clergyman belongs, or of three or more presbyters of the Church. In every presentment the charge or charges shall be distinctly specified.

2. When any Clergyman has been charged according to the foregoing canon with any offence, it shall be the duty of the Bishop to furnish the accused person with a copy of the charges alleged against him, and require him to make answer thereto before him and his council whom he shall convene to hear and judge of said charge or charges, and it shall be his duty to notify the accused person of the time and place of meeting, one month at least previous to the meeting; and if the Bishop and his council, or a major part of them, after hearing the evidence, shall judge the accused person guilty of the charge laid against him, the Bishop shall reprove, suspend, or degrade the person so convicted, as he and the major part of his said council shall think the offence may deserve.

3. As the edification of the people depends greatly on the orderly and devout celebration of public worship, it is hereby required and enjoined on each Minister, from time to time, to explain to his congregation the liturgy of the Church either in regular sermons or by occasional addresses, laying before them the beauty, order, and fitness of its several parts, and urging them to a due observance of the rubrics.

4. It shall be the duty of the clergyman, once a year, to exhibit to his vestry an account of the monies received at the Church of which he is the minister, in contributions for charitable purposes, and of the distribution of the same.

*Extract from "An Address delivered before the Medical Society of the State of New-York, and the Members of the Legislature, at the Capitol, in the City of Albany, the 2d of February, 1820, on the influence of the Mind upon the Body in the Production and Cure of Diseases. By John Stearns, M. D. President of the Society."*

THE important influence of a proper direction of the mind, in promoting health and longevity, may be deduced from this summary view of the passions.—To render them subservient to this great object, it is equally important that they should be subject to our perfect control. I am aware of the difficulty of deriving this power from the science of medicine or philosophy. Exhaust all our art, and they will still have their periods of ebullition. Fortunately an effectual remedy is presented from another source. Religion calms the boisterous tempest within, infuses an equanimity that invigorates health, excites the system, and restores that balance to its operations, which was lost in the destruction of primeval innocence. It combines the concentrated operation of faith, hope, love, joy, and all the benevolent affections in one efficient compound, whose successful operation can be defeated only by the incurable nature of the disease, necessarily resulting from inherent depravity.

The levity and derision with which some of our profession may be disposed to treat this view of the subject, will never deter me from the performance of a duty which I deem most important; but which I never witness without feelings of sincere regret. Such opinions result entirely from inattention, and a false notion of the real operation of a religious mind. Hence the consoling instruction of pious conversation, is utterly prohibited in that stage when the disease assumes a critical aspect.

Religion is important to prevent disease, but when sickness occurs with all its agonizing afflictions, when the mind is tortured with the gloomy

prospect of an unknown existence, and the certainty of approaching dissolution, its value is duly appreciated. Then does it produce that calm composure and serene resignation which mitigate pain and smooth the exit of life, above all medicinal remedies, tend to induce a favourable crisis of the disease. Its astonishing effects were exemplified in converting the painful tortures inflicted upon those martyrs who suffered death in its cause, into sources of consolation, felicity, and even bliss ecstatic.

What imagination can depict the horrors of an impious mind, conscious of the speedy and unerring approach of death? What frightful convulsions, what aggravations of fever, what delirious ravings, and, finally, what a death does it produce?

Is there one of the medical profession, who would not be solicitous to prevent such a catastrophe? Let him aid the operation of his corporeal remedies, by administering the balm of consolation to the despairing mind: let him excite hope, by pledging that felicity which penitence and faith alone will secure—let him encourage the frequent visits of the clergy, and may the fervent and pious advice of the eloquent Massillon, enforce the early performance of those duties, which a frigid indifference, or false delicacy, often defer to the hopeless, fatal hour.

On this rampart will I plant the standard of our profession, and invite to its protection all who are emulous of the fame thus acquired, which has distinguished the most brilliant constellation of worthies that have ever adorned the medical character.

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*On frequenting different Places of Worship.*—AN EXTRACT.

It is by no means the principal or the proper motive of attending divine service to have itching ears gratified with new teachers, new doctrines, or any thing else that is new. Our God and his Gospel, religion and virtue, are always the same. It is not to hear sermons delivered in language more elegant than usual, with some extra-

ordinary force of tone and emphasis, or some extraordinary solemnity of deportment—it is not to have your taste delighted by hearing prayers and thanksgivings and portions of scripture rehearsed with a pleasing voice and graceful manner; with a voice and manner, which may attract more attention to the reader than to your duty, and produce pleasure rather than devotion. The proper motive for attending divine service we shall soon perceive to consist in sentiments of a very different nature and character.

It is true that you are to hear sermons in the temple of your God; and that such ought to be prepared for you to hear as are fit to instruct those who stand in need of instruction. But those who stand in need of instruction form, in general, but a small proportion of a religious assembly. It is seldom known that any man much mistakes the road of duty, who much wishes to find it. These sermons, at any rate, are no part of your devotion. They are only a secondary and inferior portion of the service of our Church.

It is also true, that it is the bounden duty of the minister to perform every part of this service in the best manner that nature and education have enabled him to perform it. It is his bounden duty, under the same limitation, to repeat the prayers and praises to our common Creator in such a manner as may best improve the piety of his congregation and his own; to preach faithfully the doctrines, which he also received from the Gospel; and to preach them with such tone and emphasis as may the most forcibly impress them on the minds of his audience, and the most effectually persuade them to the practice.

But suppose your minister to be unpleasing in his voice and deportment, deficient in learning, and even faulty in his morals, your duty of attendance will be still the same. Our excellent liturgy will lose none of its excellence, though uttered by the lips of the unlearned, or even the profane. The momentous doctrines of the Gospel will retain all their truth and au-



thority, whether gracefully or ungracefully taught. Your obligations to gratitude and obedience towards God will not be changed by any change in the manner by which they are enforced. The defects of your minister and his instructions will undoubtedly, with common minds, lessen the respect paid to the one, and the attention paid to the other; but unless they are such as to render him totally unfit for his sacred function, there will still remain unanswerable reasons and motives for attending divine service in the public assembly; and it is easy to show that all those reasons and motives will apply with additional force to attendance at the time and place which the law has appointed.

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*Account of a Jewish Synagogue in China.*

[From the *Episcopal Magazine*.]

MR. EDITOR,

IN the collection of "Curious and edifying Letters," written by the Jesuit Missionaries about a century ago, there is one which gives a very interesting account of a Jewish Synagogue in the very heart of China. About the year 1704, Father Gonzani, one of these Missionaries, visited this Synagogue at *Cai-fum-fou*, in the province of *Honan*, which he had discovered two years before. These Chinese Jews, after showing him many civilities, laid before him their *kims*, or books of religion, and suffered him to enter into the most retired and sacred part of their Synagogue, where none except the chief, or *Chim-kiao*, were allowed to appear. There were thirteen different tabernacles placed on as many tables, and hung round with curtains. The sacred books of Moses were shut up in each of these tabernacles, twelve of which represented the twelve tribes of Israel, and the thirteenth Moses himself. These books were written on long pieces of parchment, and folded up in rolls, and one of the curtains being drawn, and a roll unfolded, they appeared to be copied very neatly and distinctly. In the Synagogue were many old chests, which contained little parcels of the Mosaic

law, and their other sacred writings, from which they recite their prayers, and these are written in Hebrew. All these books they preserve with more care than if they were silver or gold. In the middle of the Synagogue is placed a magnificent chair, with a rich embroidered cushion, upon which, on their Sabbath-days, they placed the books of their law, when they read them. There is also a picture with the emperor's name; but no statues or images are to be seen. Their Synagogue stands east and west; and to this latter point they turn their faces when they pray. They adore the Supreme Being as the Creator of all things, and the Governor of the Universe. In coming out of the Synagogue the Missionary was led into a hall adjoining it, but found nothing in it worth noticing but a number of censers. They told him that it was here they honoured the famous men of their law, and, accordingly, the largest perfuming pan appropriated to Abraham stands in the middle of the hall, and next to it are placed those that belong to Isaac, and Jacob and his twelve sons, whom they call *Chelcumpainse*, or the twelve tribes of Israel; after these are placed those of Moses, Aaron, Joshua, Esdras, and of many other illustrious personages, both men and women. They next led the Missionary into the strangers' apartment, where he showed them the titles of all the books of the Old Testament, written in Hebrew at the end of his Bible. The *Cham-kiao* read them, and told him, with astonishment, that they were the names of their *Chin-kim*, or books of Moses. The Missionary then opening his Bible, and the Jew his *Beresith*, or book of Genesis, they compared together the descendants of Adam down to Noah, and found all along a perfect agreement: and this also was the case respecting the names and chronology of all the other books of Moses. The chief told him that these books were called *Beresith*, *Vulesemoth*, *Vaiiera*, *Vaiiedabber*, and *Haddebavim*. They showed him these books which they had divided into fifty-three volumes; but not being master of the Hebrew language, the Missionary could derive

no information from this circumstance. What surprized him was, that their ancient Rabbins had mixed up many ridiculous fables with the Holy Scriptures, even in the books of Moses themselves. He was, therefore, inclined to think they had adopted the Talmud, but not understanding Hebrew, he could not speak with certainty on this point. These Jews are called by the Chinese *Tia-kin-kiao*, and whether Talmudists, or not, they observe many ceremonies of the old law, such as circumcision, the pass-over, the sabbath, and other solemnities of the ancient Jews. They told him, that they came into China during the reigning dynasty of *Kan*, who was a descendant of the fifth of the twenty-two families, which possessed the empire of China, since the great *Koam-ti*, that is, since the year of the Creation 2697. The family of Han furnished the empire with twenty-seven sovereigns, who reigned successively 426 years.

Their Synagogue resembles very much our European Churches. It is divided into three naves, in the middle one of which is placed the chair of Moses, the table of perfumes, and the picture of the reigning emperor: the two others are appropriated to prayer and adoration. They pay to Confucius the same honours as he receives from the other Chinese, which, of course, they do not conceive to be any ways idolatrous. They call their law, the *law of Israel*, and say that their ancestors came from a western kingdom, named Judea, which Joshua, after coming from Egypt, and passing the Red Sea and a desert, had conquered. They spoke also of the books of Judges, of David, Solomon, &c. so that they had other writings besides those of Moses. They did not know that the Messiah was come, or was to come, when interrogated on that head. They adore God under the appellation of *Tien*, or *Heaven*, having, when they first came to China, found that word in use to signify the Supreme Being, in which sense only they adopt it, and by no means is applied to the celestial bodies.—We may conclude from this narrative, that if other proofs

still more powerful were wanting to demonstrate the antiquity, and authenticity of the sacred volumes, it furnishes one of no inconsiderable weight.

C. H. W.

COMMUNICATED.

A PARAPHRASE ON THE LORD'S PRAYER.

*Chiefly selected and altered from an old work, with additions. The original author not known.*

*Father*—to think of thy paternal care,  
Is a most sweet encouragement to pray'r.  
*Our Father*—all men's Father; to remind,  
That we should love, as brethren, all mankind.

*Hallowed be thy name.*

*Name*—is expressive of a real thing,  
With all the pow'rs of which it is the spring.  
*Thy name*—is therefore to be understood,  
*Thy blessed self*—thou Fountain of all good.

*Be hallowed*—be lov'd, obey'd, ador'd,  
By praise and pray'r habitually implor'd.

*Thy kingdom come.*

*Kingdom*—of grace, here present—seed and root,

*Kingdom*—of glory, everlasting fruit.

*Thy kingdom*—not the world's war-shifted scene,

Of pomp and show—but Love's all peaceful reign.

*Come*—rule within our hearts, by grace divine,

Thou King of kings, till all the earth be thine.

*Thy will be done on earth as it is in heaven.*

*Thy will*—to ev'ry good that boundless powers

Can raise—if we conform to it with ours.

*Be done on earth*—where doing of thy will,  
Promotes all good—and overcomes all ill.

*As 'tis in heav'n*—when all the blest above,  
Serve, with one mind, the living source of love.

*Give us this day our daily bread.*

*Give us*—implies dependence, while we live,

Not on ourselves, but what he wills to give.

*This day*—cuts off all covetous desire,  
Of more and more than present wants require.

*Our daily bread*—whatever we shall need  
And rightly use, to make it ours indeed.

*And forgive us our trespasses.*

*Forgive*—betokens penitential sense,  
And hope for pardon, of confess'd offence.

*Us*—takes in all—but hints the special part

Of every man to look to his own heart.



*Our trespasses*—which God's forgiving  
grace

By our sincere repentance must efface.

*As we forgive those that trespass against us.*

*As we forgive*—because the fairest claim  
To mercy pray'd for—is to show the same;  
For we who pray should all be minded thus,  
To pardon them that trespass against us.  
Without forgiveness, Christ has plainly  
said,

Our own forgiveness never can be had.

*And lead us not into temptation.*

Temptation rises in this world—the field  
Of good and evil, and excites to yield.  
*Lead us not into it*—becomes the voice  
Of all who would not go therein by choice.

*But deliver us from evil.*

But—when temptation will, of course,  
arise,

The hand that leads can minister supplies.

*Deliver us*—instructs the soul to place  
Its firm reliance on protecting grace.

*From evil one*, and world, and evil heart,  
Lest we from thee, the living God, depart.

*For thine is the kingdom, the power, and  
the glory.*

*Thine is the kingdom*—the essential right  
To sovereign rule, and majesty, and might.

*Thine is the power*—to bless and to redeem,  
All else is weak, whatever it may seem.

*Thine is the glory*—manifestly found  
Through all thy works the whole creation  
round.

*For ever and ever.*

*For ever*—from an unbeginning source,  
Almighty Love pursues his endless course.

*And ever*—FATHER—that beloved name,  
Was, is, and ever will be known the same.

#### THE EVERLASTING ROSE.

Hail to thy hues, thou lovely flower,  
Still shed around thy soft perfume;  
Still smile amid the wintry hour;  
And boast e'en now a spring-tide bloom.

Thine is, methinks, a pleasant dream,  
Lone lingerer in the icy vale,  
Of smiles that hailed the morning beam,  
And sighs more sweet for evening's  
gale!

Still are thy green leaves whispering  
Loud sounds, to fancy's ear that tell  
Of mornings, when the wild bee's wing  
Shook dew-drops from thy sparkling  
cell!

In *April's* bower thy sweets are breathed,  
And *June* beholds thy blossoms fair;  
In *Autumn's* chaplet thou art wreathed,  
And round *December's* forehead bare.

With thee the graceful lily vied,  
As summer breezes waved her head;  
And now the snow-drop at thy side  
Meekly contrasts thy cheerful red.

'Tis thine to hear each varying voice,  
That marks the seasons sad or gay;  
The summer thrush bids thee rejoice,  
And wintry robin's dearer lay.

Sweet flower! how happy dost thou seem  
'Mid parching heat, 'mid nipping frost;  
While gathering beauty from each beam,  
No hue, no grace of thine is lost!

Thus *Hope*, 'mid life's severest days,  
Still smiles, still triumphs o'er despair;  
Alike she lives in *Pleasure's* rays,  
And cold *Affliction's* winter air.

Charmer, alike in lordly bower,  
And in the Hermit's cell she glows;  
The Poet's and the Lover's flower,  
The bosom's EVERLASTING ROSE!

*Bible and Common Prayer Book Society of  
the Western District.*

*Utica, June 28, 1820.*

THE Annual Meeting of the Bible and  
Common Prayer Book Society of the West-  
ern District was held on Wednesday, the  
21st inst. at Trinity Church, in this vil-  
lage. Divine Service was performed by  
the Rev. Mr. Barlow, and an appropriate  
Discourse delivered by the Rev. Mr.  
Smith.

The following gentlemen were elected  
Officers of the Society for the ensuing  
year:—

The Right Rev. Bishop Hobart, Presi-  
dent, *ex officio*; the Rev. Amos Pardee,  
and Samuel Colt, Vice Presidents; the  
Rev. Orin Clark, Corresponding Secretary;  
the Rev. William Barlow, Recording Se-  
cretary, John C. Spencer, Treasurer.

Zachariah Seymour, Moses Atwater,  
Lemuel Chipman, James Rees, Jacob Dox,  
John Clarke, Joseph Colt, James O. Wat-  
tles, and Hakaliah Burt, together with the  
Clergy of the Western District, *Managers*.

Resolutions were then adopted recom-  
mending the formation of Auxiliary So-  
cieties in several sections of the Western  
District—and authorizing such societies  
to delegate members to attend the annual  
meetings of the Bible and Common Prayer  
Book Society of the Western District;  
with other resolutions calculated to pro-  
mote the interests of the Society.

The zeal and unanimity apparent in the  
members present on this occasion afford-  
ed the highest gratification, and seemed  
to promise a vigorous and successful pro-  
secution of the great objects of the So-  
ciety.

Though hitherto little known, this So-  
ciety has existed for several years, during  
which time it has been silently scattering  
its blessings in every part of this exten-  
sive district. Its object is such as must  
approve itself to the heart of every sin-  
cere, enlightened Christian, and command  
the zeal, the prayers, and efficient support  
of every conscientious Episcopalian.

While he rejoices in the exertions of Christians of every name to disseminate the glad tidings of salvation, and to present the Bible to every destitute family in this and every country of the world, and gladly contributes his mite to further that laudable purpose, he cannot but be anxious to accompany *his* gift of the Bible with that of the Common Prayer Book: he cannot be unmindful of his duty to his own household, nor forget that there are many of his brethren who are destitute of that inestimable treasure, and are without the means of furnishing themselves with it, who justly deem it an admirable summary of Christian doctrine, and an invaluable formula of Christian worship, and also think it, next to the Bible, most deserving of their love, and most calculated to preserve the faith, and awaken the spirit of the primitive Church.

May it not be hoped then that the friends of the Episcopal Church in this district will enter spiritedly into the views of the Society, and that the formation of auxiliary societies will insure the collection of means for a wider and more liberal distribution of Bibles and Common Prayer Books in a country where they are much needed, and where much good may be expected to result from them, not only to the Church but to the common cause of Christianity.

#### ORDINATIONS AND CONFIRMATIONS.

On the fourth Sunday after Trinity, June 25th, the Right Rev. Bishop Hobart held an ordination in Grace Church, Jamaica, Long-Island, and admitted James P. Cotter and Benjamin Dorr to the holy order of Deacons. Morning prayer was celebrated by the Rev. Gilbert H. Sayres, Rector of said Church, and an appropriate discourse delivered by the Bishop; who also administered the holy rite of confirmation.

An ordination was held in St. Peter's Church, Philadelphia, on Wednesday, the 28th day of June, by the Right Rev. Bishop White—when the Rev. Samuel C. Brinkle, Rector of St. David's, Radnor, was admitted to the holy order of Priests—and Charles M'Ilvaine, of Burlington, New-Jersey, to the holy order of Deacons.

The Right Rev. Bishop White visited Wilmington, Delaware, on Sunday, the 25th of June, and held a confirmation—and on Monday he went to New-London Cross-Roads for the same purpose.

#### CONSECRATION.

St. Paul's Church, in Boston, was consecrated to the service of Almighty God, according to the rites of the Protestant

Episcopal Church, on Friday, June 30th, by the Right Rev. Bishop Griswold. Morning prayer was celebrated by the Rev. John S. J. Gardiner, D. D. Rector of Trinity Church, Boston, and an appropriate sermon preached by the Rev. Samuel F. Jarvis, D. D. Rector elect of St. Paul's. The presence of the Right Rev. Bishop Brownell, of Connecticut, several of the Clergy, and a large congregation, added to the solemnity of the interesting occasion.

DIED—Lately, at Lexington, Kentucky, the Rev. Benjamin Birge, Deacon, Minister of the Protestant Episcopal Church in that place. Mr. B. was ordained by the Right Rev. Bishop Chase, at Worthington, Ohio, on Trinity Sunday, June 6, 1819.

#### COMMUNICATION.

Conversations on Infant Baptism, and some popular objections against the Church of the United Kingdom, by Charles Jeram, A. M. Vicar of Chobham, Surry, 12mo. 241 pages; London, printed for G. Wilson, Fleet-street, 1819. We are pleased to learn that this work is in the press, and will soon be for sale by R. P. & C. Williams, Boston, and Hill & Moore, Concord, New-Hampshire. It is our wish that it may have an extensive circulation. The following is from the Christian Observer for September, 1819: "Generally speaking we think his arguments logical, sound, and convincing, and we confess that we cannot well understand how a really unprejudiced man can rise from this little volume, even supposing him to possess no other on the subject, an advocate for refusing baptism to infants. Clergymen and others may render an essential service to the cause of truth, by recommending to some, or loaning to others, a work well calculated to remove doubts, confirm the wavering, and restore the erring."

R. P. & C. Williams are now publishing, by subscription, in 24 numbers, for the convenience of being sent by mail to distant subscribers, price 12 1-2 cents each, or \$3 in boards, when completed, in 554 pages 8vo. A Rational Illustration of the Book of Common Prayer of the Church of England, being the substance of every thing Liturgical in Bishop Sparrow, Mr. L. Estrange, Dr. Cromber, Dr. Nichols, and all former Ritualists, Commentators, or others upon the same subject, collected and reduced into one continued and regular method, and interspersed all along with new observations, by Charles Wheatly, M. A. Vicar of Brent and Furneux, Pelham, in Hertfordshire. Oxford, 1819.

Ten copies of each number will be given for one dollar, postage paid.